

Charles, by the grace of God, King of the Franks and Lombards and Patrician of the Romans, to Abbot Baugulf and to all the congregation, also to the faithful committed to you, we have directed a loving greeting by our ambassadors in the name of omnipotent God.

Be it known, therefore, to your devotion pleasing to God, that we, together with our faithful, have considered it to be useful that the bishoprics and monasteries entrusted by the favor of Christ to our control, in addition to the [rule] of monastic life and the intercourse of holy religion, . . . also ought to be zealous in [the cultivation of letters], teaching those who by the gift of God are able to learn, according to the capacity of each individual, so that just as the observance of the rule imparts order and grace to honesty of morals, so also zeal in teaching and learning may do the same for sentences, so that those who desire to please God by living rightly should not neglect to please him also by speaking correctly. For it is written: "Either from thy words thou shalt be justified or from thy words thou shalt be condemned."*

For although correct conduct may be better than knowledge, nevertheless knowledge precedes conduct. Therefore, each one ought to study what he desires to accomplish, so that . . . the mind may know more fully what ought to be done, as the tongue hastens in the praises of omnipotent God without the hindrances of errors. For since errors should be shunned by

all men, . . . the more they ought to be avoided as far as possible by those who are chosen for this very purpose alone, so that they ought to be the especial servants of truth. For when in the years . . . [past], letters were often written to us from several monasteries in which it was stated that the brethren who dwelt there offered up in our behalf sacred and pious prayers, we have recognized in most of these letters both correct thoughts and uncouth expressions; because what pious devotion dictated faithfully to the mind, the tongue, uneducated on account of the neglect of study, was not able to express in the letter without error. . . . We began to fear lest perchance, as the skill in writing was less, so also the wisdom for understanding the Holy Scriptures might be much less than it rightly ought to be. And we all know well that, although errors of speech are dangerous, far more dangerous are errors of the understanding. Therefore, we exhort you not only not to neglect the study of letters, but also with most humble mind, pleasing to God, to study earnestly in order that you may be able more easily and more correctly to penetrate the mysteries of the divine Scriptures. Since, moreover, images . . . and similar figures are found in the sacred pages, no one doubts that each one in reading these will understand the spiritual sense more quickly if previously he shall have been fully instructed in the mastery of letters. Such men truly are to be chosen for this work as have both the will and the ability to learn and a desire to instruct others. And may this be done with a zeal as great as the earnestness with which we command it.

*Matthew, xii. 37.

REVIEW QUESTIONS

1. Why was Charlemagne so anxious to raise the educational standards of both the clergy and laity of his empire?
2. Why has Charlemagne been regarded as one of the greatest kings of the Early Middle Ages?